MEN AND MISSIONS

The New Times and The New Man

by

William T. Ellis

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America Must Help Persia

Under this title the Persian War Relief Committee has issued an appeal for funds to aid the starving refugees in northwestern Persia. Before the invasion by Turks and Kurds over 50,000 defenseless Persian Christians fled in deep winter to Tiflis and to the protection of the American consul and missionaries in Tabriz and Urumia.

The following cablegrams indicate the urgent need:

> "Telegraph money. Many thousands destitute refugees."
>
> American Consul at Tabriz.

> "Fifteen thousand Persian Christian refugees Caucasus. Fourteen thousand refugees mission premises Urumia destitute. Fifty thousand dollars urgently needed."
>
> American Consul at Tiflis.

One is unable to even imagine the frightful suffering of these destitute, ill-shod refugees, whose flight from their homes began at midnight after only a few moments' warning. Among the refugees was J. D. Barnard, a missionary of the Church of England; he writes: "Practically the entire Christian population of the Urumia Plain and neighboring districts was in flight. As far as the eye could reach in both directions was a constant stream of refugees, sometimes so dense that the road was blocked. It was a dreadful sight, and one I never want to see again; many old people and children died on the way." The long journey from Urumia to Tiflis was made afoot in the depth of winter over frozen mountains and through half-frozen swamps, with no provision for the journey. A naturalized American citizen writes from Tiflis: "During the ten days' journey we have witnessed a long chain of men, women and children, most of them walking in cold and mud without food or shelter. We have seen many women and children dead on the way, as they could not endure cold and fatigue." Villages were destroyed, homes devastated and private property confiscated.

Of all those in the world suffering on account of the war, none have suffered more deeply or more innocently than these tens of thousands of wretched people. They must be cared for in the cities to which thy have fled and must be helped to return to their destroyed homes and to re-establish themselves. The crisis is urgent and appealing. The amount needed is limited. $100,000 will meet the pressing, immediate need. These destitute and exiled people can look nowhere now for relief but to American sympathy, and nowhere will the moderate amount appealed for evoke greater gratitude or yield larger results.

The Persian War Relief Committee is composed of well-known gentlemen representing different denominational affiliations. The officers of the committee are:

Robert E. Speer, Chairman
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Contributions sent to the Treasurer, 43 Exchange Place, New York City, marked "Persian War Relief Fund," will be gratefully received and acknowledged.

MEN AND MISSIONS
Vol. 6 NEW YORK, APRIL, 1915 No. 8

Editorial

Another Great Convention

In February, at Charlotte, N. C., three thousand five hundred and ninety-seven delegates were registered at the Southern Presbyterian Convention. This total included both men and women. The outstanding meeting of March was the Ohio Convention of Methodist Men, at which three thousand four hundred and fifty-six men were registered. Several hundred women were in attendance, but were not included in the registration figures. These two gatherings have set a high-water mark for attendance at denominational missionary conventions which is likely to stand for a long time.

Setting up the National Missionary Campaign

During the last few weeks the preliminary arrangements in connection with the National Missionary Campaign, 1915-16, have been made in twenty-eight cities. The response in nearly all of these cities was very encouraging. In every case groups of ministers and laymen were called into counsel and the first steps taken toward organizing the conventions. The chief difficulty thus far encountered has been the financial stringency. In practically every case the men recognized the timeliness of the campaign and endorsed enthusiastically the objectives and general plans for the conventions.

Visits will be made to the majority of the remaining cities on the convention list during the month of April and the first few days of May. It is hoped that the complete schedule will be ready for announcement in the June number of MEN AND MISSIONS.

The Laymen's Missionary Movement earnestly asks that the friends of the Movement remember the secretaries in earnest prayer as they make these first approaches to the cities regarding the conventions. It is the hope of the leaders of the Movement that a larger volume of prayer may be called out in connection with this whole undertaking than in any previous campaign conducted by the Movement.

The Temperance Awakening

That the American conscience is being profoundly moved by the temperance issue was never more apparent than in recent days. During the past month it was this Editor's privilege to be in touch with four powerfully stirring temperance situations. He was in Denver the day the legislature passed the State-wide prohibitory law there. Governor Carlson, a noble Christian citizen, promptly signed the bill of which he was one of the warmest advocates. A few days later the Editor was in Salt Lake City when the favorable vote was taken there on the State-wide bill, and although the Governor vetoed the bill the battle is by no means lost. In a few days after leaving Salt Lake City, the Editor was in the midst of another stirring conflict for sobriety in Idaho. Last of all at the Ohio Convention of Methodist Men, amid scenes of great enthusiasm, three thousand men at Columbus listened to the impassioned appeals, passed ringing resolutions and, it is hoped, went home determined to pay the price of victory in Ohio at the next election. Nation-wide prohibition is surely on the way, and the hour has come when good men in the church and out of the church must stand together in a demand for the outlawing of the liquor business everywhere under the flag.

The New Times and the New Man

By William T. Ellis

An address delivered at the Southern Presbyterian Conventions at Charlotte, N. C., and Dallas, Texas.

WILLIAM T. ELLIS

What shall one say about these new times? I don't expect to say anything tonight that you do not already know. I am perhaps the voice of your own conscience, for surely we are not among those proud and self-complacent religious leaders, like the Pharisees of old, to whom Jesus said: "Ye cannot discern the signs of the times." God means something by everything He does. What Providence is proclaiming the race is now to find out; we are to know what it is that God is saying to us.

Shall we not here write a new declaration of interdependence for the whole human race, going forth to help bring to pass that goal of mankind's hopes which is to be realized only in the Kingdom of Heaven?

Within the memory of every man here times have changed fundamentally—in statecraft, in the world's commercial relationships, in economic conditions and in international contacts. This is a forward-looking conference; not for self-congratulation, nor for any glorying in the past, but for a fearless facing of present problems are we met.

These are new times. It is not always easy to grasp the full significance of the events of which one is a part. The ability to discern the signs of the times is real wisdom. The least observing of us must realize that we have come to a new day in the world's order. May I mention five fundamental particulars wherein the present decade is new?

A New World Unity

The first suggestion that I bring to you is that this past nine months has demonstrated a new world unity. A little more than a year ago I stood on this platform, as I stood on a great many platforms, pleading that you might realize that the world is a neighborhood. No use to plead that any more, because, overnight, the Lord God of Hosts has seized humanity and shaken it into a new consciousness of world unity. We know that the world is one world, and that never again will it be severed. We have been tied up into the bundle of life inextricably. The echoes of the shot fired by the mad Bosnian youth, who slew the Austrian heir-apparent, had scarcely died away before we began to hear the tramp, tramp, tramp, of the marching of armed men across Canada, Australia, Japan, Siberia, and all Europe. That shot was not only heard around the world, but that one madman's act set the whole world afire. The whole globe has been girdled with the sounds and signs of strife. A regiment of soldiers from far Tibet has met on the fair fields of France another regiment from the Fiji Islands. We are reminded in such graphic ways that we are members one of another.

You can't find one faith on earth that is not affected by this war.

For the first time in all the history of the

race, all continents are involved, North America, Europe, Asia, Africa—all are participants—all are represented. Even South America has been the scene of more than one naval battle.

All the races of mankind have been engaged, and there are to-night in the trenches of France representatives of the white race, of the yellow race, the red race, the brown race and the black race.

For the first time all religions are involved, for under the same flags there fight the Protestant, the Christian, the Greek, the Roman Catholic, the Mohammedan, the Jew, the Confucianist, the Shintoist, the Hindu, and the Buddhist. I might stop and point out that we find the Protestants of England aligned with Greek Catholics of Russia; Austrians with Turks. So I say that the world's unity has been demonstrated.

Materialism Repudiated

Not only have we demonstrated world unity, but we have repudiated arrogant materialism. Heart-broken humanity has laid aside its symbols of intellectual pride and complacency in the presence of this transforming experience. The twentieth century was ushered in with materialism rampant the world over. The scientist dominated men's thinking. But now that has all crumbled in the dust. Nietzsche was the king in the intellectual world. This palace of pride has collapsed. The most finished system of scientific and materialistic philosophy the mind of man has ever produced has broken down completely. The lowly virtues of Jesus are rising in new power. We have learned that Jesus is regnant. The tender simplicities of the Christian religion are ascending the throne of men's minds and hearts. To-day the ideals that we learned at mother's knee are coming to be the ideals that rule the whole wide world. In the school of adversity we learn that not materialism, but the truth that is in Jesus Christ alone, will stand the test.

Vast Emancipations

As our wondering eyes behold the crash of institutions never more to rise, we see at the same time the mighty deliverances which have already been wrought for the race by the present war. No man planned these mighty works—they are the Lord's doing, and they are marvelous in our eyes. For example, as a result of the war, we already know that some of the serfdom and slavery is to pass away. Russia has abolished vodka, the alcoholic curse which has held her in its grasp. And an officer of the New York Life Insurance Company estimates that under new conditions abstemious Russia will, in ten years, have made up all the losses of life and treasure that she may suffer in the present war. France has abandoned her deadly absinthe, and she has also repudiated her deadlier religion and turned to the forgotten faith of her fathers. Across the Channel, in England, class distinctions are bound to undergo a change—Britain is to know such democracy as she has never known before. After this war the whole world is going to know and practise simple, sincere, outspoken democracy.

Still, again, one other emancipation is worth mentioning: Before our eyes, militarism has committed suicide. Everybody knew that pistol-toting had to stop in the South. You used to think that every man had to carry a gun to protect himself, and that, of course, produced homicide. We have learned that civilization cannot "tote a gun." Civilization cannot, with a braggadocio air, go strutting up and down the earth armed to the teeth—we have seen that.

New Conceptions of Life

Not only have we achieved great emancipations, but new conceptions of life have emerged. I cite two or three examples. We will dare to dream the dream and plan a world conquest of preventable diseases. We contemplate a new theory of the brotherhood of man that is coming to pass. Humanity has entered upon the task of giving an education to all people that dwell on this globe of ours. Ignorance is to be driven away—we cannot have the new world order that is essential to all of us unless we have universal education.

And then the new conception of life is one of justice. We have not yet sensed the magnitude of that. The law of Christ requires that every man, woman and child shall have justice done. The hour has struck when strong nations which profess to be governed by the twentieth century civilization shall permit weak nations to be oppressed by stronger nations without cause.

One other conception of life which has come to pass amid the tumult of war is the prospect of peace. The blinded eyes of all mankind have seen a vision of the day which was first proclaimed by the prophet of old, brought to the shepherds by the angels on the plains of Bethlehem, when humanity should live in peace. We have resolved that war should be no more; that this shall be the last great war. We have seen farms untilled, because the hands to hold the plow have fallen into the trenches of death. We have a vision of the houses not built, because the hands that were to build them have fallen on the field of battle. We have a vision of the machinery of civilization stopped, because the men who were to run it have been sacrificed upon the altar of war. We have a vision of the millions of widows and orphans whose husbands and fathers will return no more. We have a vision of millions of children crying for the return of their fathers whose faces they will never see. This thing cannot last; war must cease.

A New Day for Democracy

There is another thing that I want to say about this time: It has not only given us world-unity and achieved vast emancipations and shown us new conceptions of life, but it has enabled democracy to enter into its world's inheritance. Perhaps this is the end for which mankind has been traveling through the centuries. The first thought of the leaders of the nations was to secure the approval of democracy, and the outcome of the struggle will be larger liberty of mankind.

The New Man

We are now living in a great hour, but it is not enough. There have been great times in the past when men have failed. When you go to Palestine, you will be struck most of all by the scenes of the Crusaders. The hour struck, but the men were squabbling and were not equal to their hour. The land has run red with the blood of Christians time and time again. The question for us to-day is: Are there men for the new hour? Are we men the sort that can measure up to a time such as this? Dare we be as big as the providence of God calls us to be?

A Man of Wide Horizon

The new man will be a man of vision. Cosmopolitanism is not a matter of travel, but a matter of heart. I have seen a great many men who have been around the world and who were still very narrow, and I have seen many a man who has not been out of his little village who was cosmopolitan.

A Life on High Levels

Can we rise to a higher conception of life in this new time? It is not only a wider conception of life we must have, but a higher conception. If you are going to be a twentieth century man, to do business on the scale that the Lord has ordained, you must live on a higher plane. There are men before me who have grown great in the making of a living, to whom this convention is the biggest thing that has come into their lives. Somebody has said the difference between a statesman and a politician is that a statesman says, "My country," and a politician says, "My district." Our land and our churches are blighted with politicians, and are crying aloud for statesmen who dare to live a life on the plane of world brotherhood and world service.

If America fails the world in this hour, it will be the greatest calamity that has befallen the human race. Ours it is to lead men into a broad, high, unselfish life; to think without passion; to think open-mindedly, without jingoism, without fear, in this great hour; and face it, not only for our sake, but face it for the world's sake. Dark clouds are on the eastern horizon, and it is left to America to teach world brotherhood.

A Man of Sacrifice

The man for the hour is not only a man of wide horizon and who lives on the high levels of life, but a man of sacrificial devotion. I don't know anything that is equal to this time, except a new citizenship on the part of men. I wish I could tell you some short and easy way to be ready for the hour, but I know no way except the way about which Paul spoke, the way of the Lord Jesus. The men of this time are the men who bear the cross bravely. I know nothing that is sufficient for the need of this time except the sufficiency of Jesus Christ. I know no word, no way to give to men to face this time, except that which was erected on Calvary, to bear the bleeding form of Him who died for the whole world.

Religion, the Church, and the Times

By Lt.-Col. E. W. Halford

Vice-Chairman Executive Committee of the Laymen's Missionary Movement

(*Concluded from March Number*)

First. *The church must rediscover itself.* The church needs to reapprehend and to reappreciate itself in its approach to and command upon the individual man and upon men in organized society. The church has no autocracy to assert. It is not to be worldly dominant; not to have the pride, pomp, and circumstance of earthly trappings to give it importance and influence. But the church must be assured in itself that it is not incidental but elemental in human life.

Second. *The church must be humanized.* The church is of Divine institution and order for the revelation of God to the world. "But the highest and greatest of all comings of God to men was in a human life, when He tabernacled in the flesh; so ever since God comes in other human lives." Christianity is human personality enlisted for human regeneration. As the Lord's greatest and self-chosen title is the Son of Man, so his church must show itself to be sympathetically related to the deepest and profoundest wants and aspirations of men—the mass of men. As "the common people heard him gladly," and the proof of his Deity was the ministry of service to the lame, the blind, and the halt, and the preaching of the Gospel to the poor, so must be the ministry and message of his church to-day. That there is any degree of cleavage between the church and the people is proof enough that something is wrong. The church is under imperative bond to inquire whether any of the dislocation be chargeable to it; and if there be fault or failure on its part, to find a remedy through a reconstruction of itself and of its ministration, if that be needful.

Each age or generation has some special emphasis. At present that conveyed in the word "social" appears uppermost. The demand everywhere is for "social service," and many attempts are making to relate the church more closely to varied efforts in the field of philanthropy and of benevolence. In a suggestive article in a recent number of the *Constructive Quarterly*, Dr. Shailer Mathews points out that the more fundamental work of Christianity is to reconstruct the social order, and not to be content with mere amelioration of the results of social injustice. It will not suffice to be content with giving goods to feed the poor and with efforts to minimize the evils growing out of wrong economic, industrial, and social conditions. This amelioration and fundamental regeneration and reconstruction are to go on simultaneously; and in both the church is the vitalizing force, particularly so in the more important constitutional duty. "What doth the Lord require of thee but to do justly?" Mr. Ruskins says: "The one and only divinely ordered sacrifice is to do justice, and that is the last one we are inclined to make." Professor Harnack says that "in the economic struggle the church has generally been upon the wrong side." Dr. Robertson Nicoll urges the church frankly to face the issue. No sort or measure of substitute can be accepted.

Third. *The church must make itself vital throughout its whole membership.* Too long has its work been a monopoly on the part of the ministry and the officiary, or of a select few who have chosen to regard their vows seriously. Neither time nor words need be spent in attempting to assay the proportions of blame for the atrophied condition of a large part of its membership. The fact exists—and that is enough. A commission which studied this phase of the question reported that "a radical change in the opinion and attitude of members of the Christian church regarding their privileges and responsibilities seems a primary necessity if the church is to become an efficient agent in spreading the Gospel of Jesus Christ throughout the world." No one will deny this, any more than it will be denied that there are hopeful signs of an awakening throughout the church. If Jesus said: "Thou art Peter, and upon this rock I will build my church,

and the gates of hell shall not prevail against it," He meant what He said. The church cannot be built upon an abstraction alone, nor upon the difference in a Greek gender. It is to be built upon human personality, upon all the Peters to the end of time who believe and witness that Jesus is the Christ, the Son of the living God. This personal responsibility is to be imposed upon every member of the church. It is not to be refined away in the heat of trifling discussion nor can it be evaded and avoided by shifting the burden upon other shoulders. When every member is brought to recognize personal responsibility for the church's work and responsibility to a personal God the church will become a vital and vitalizing force and not merely an academic affair in human life.

Fourth. *The church must have positiveness in itself and its message.* And this not merely doctrinal. There must be both creed and life. Says Mr. Brierly: "A creed that is doing nothing is not faith. It is its grinning skeleton, from which the life has departed. A church whose members recite formulas that have no relation to their active life is rotten at the core." Lately a great theological seminary issued its first prospectus, and it is interesting to note that in the organization of its faculty there are only the regulation professorships of Systematic Theology, of Homiletics, and Pastoral Theology, of Biblical Theology, of Hebrew and Old Testament Literature, of Greek and New Testament Literature, and of Church History. A few leading seminaries have established professorships of "contemporaneous human interest," whereby the future minister is being given something of practical value related to living issues that press upon every hand, and in which he needs the wisest guidance. Why all should not do this, and especially a new one of exceptional prospects, is subject of remark. Not that the other things are to be minimized, but the church must awake to matters equally important.

Fifth. *The church must demand personal and sacrificial service.* Men with red blood, who are dealing with matters of importance as they esteem them in so-called and mis-called "secular" affairs, will not be attracted to nor be contented with dilettanteism in religion. It was long ago said that "the day has gone by when a church can mold the individual and organized activities of the community by holding a little prayer meeting, nursing a feeble Sunday-school, and preaching two sermons a week. This is an age of manifold changing needs, an era of electricity and rapid transit, and the church which does not minister to men's social, bodily, and spiritual necessities will find itself among the uncalled-for baggage when the limited express has gone by." Neither *a* church nor *the* church will answer to-day which has a program embracing less than the conquest of the world and of human society for Christ, and which has not that militant and commanding idea as the center and core of all its service, as it is its only *raison d'être.* Evangelism has enlarged its emphasis. It is no longer merely individualistic. The invitation is to be saved to serve; while the service that has real sacrifice at its center is that which makes the deepest and most attractive appeal. Hobab saw nothing in the suggestion to "come and we will do you good!" Men of capacity and having possibilities of leadership do not want to have "good" done to them. When they are made to believe that they can be "eyes" to those who need vision, and may be able to pilot to some promised land those blindly struggling in bewilderment or in despair, they will follow Hobab's example.

Sixth. *The church must be unified.* The time has gone by when the question of Christian unity can be juggled with. Unity is not to be imposed or enforced, but neither can it be selfishly withheld. Unity is not uniformity; the terms have been unfairly and sometimes purposely confused. The broad catholic principles of unity are coming to a larger understanding and appreciation. The ultra-folk will not always be able to keep Christian peoples apart. It is evident that the spirit of division, whereby there are sixteen or seventeen kinds of Methodists, fourteen kinds of Baptists, as many kinds of Presbyterians, and twenty-one or twenty-two kinds of Lutherans, has nearly run its course. Churches of a like faith and order should get together with accelerated speed, either with or over some of the hypercritical leaders who are forever holding them off because of differences in jots and tittles, or because of the loaves and fishes of office and property. We used to hear not a little of temperance people who "were in favor of the Maine law but opposed to its en-

forcement." There are a few of the ilk left in religious bodies, who speak glibly of Christian unity but "stick in the bark" when an attempt is made practically to advance the unifying process. The first step—possibly it may prove the hardest—is for the several communions to get together with themselves. That must come soon. Then further steps will be compelled; for the Holy Catholic Church is becoming pervasive. Things which divide are being forgotten in the recognition of those which unite. In the presence of its superhuman task—never so emphasized as in the lurid light of an almost world-engulfing war—it is criminal folly for anyone to stand aloof from a movement which promises to make the church of Christ one and indivisible, to the bringing in of his Kingdom and to the glory of his name.

India's Mass Movement—An Answer to Prayer

By Bishop Frank W. Warne

"From first to last, this task—the making of Christ known to all men, is a superhuman work. Every other consideration and plan and emphasis is secondary to that of wielding the forces of prayer."—So said the *Edinburgh Conference.*

Years before this report was given in Edinburgh our Indian Church had learned this lesson. The magnitude of the opportunities and the desperateness of the opposition had driven our people to their knees. In the Meerut District, in which there has been, including parts later going into other districts, over 50,000 baptisms, there has been a daily covenant of prayer among the workers for over twelve years. They daily pray for each other, for the people becoming Christians, and for openings among the higher castes. I have been sending annual letters for years to Christian papers in England and America asking for God's Spirit to be poured out upon the Chamars, and God has answered until they are turning to Christ in such numbers that we have not workers to shepherd them. May I, under these circumstances ask God's people to pray "The Lord of the harvest to send forth laborers"?

At our last Central Conference in 1912, when we had delegated representatives present from all parts of the field, for a whole day all business was suspended and the whole conference united in waiting upon God; and to the writer that was the greatest day of his life, because of the marvelous conscious presence and power of the Holy Spirit. The prayer was for the outpouring of the Holy Spirit during the years until the Central Conference could convene again in 1916. Truly God has answered that day of prayer.

It has for some years been the custom of our annual and district conferences to give up a day to waiting upon God in prayer. These in both annual and district conferences have come to be seasons of marvelous manifestations of spiritual power. Then in several conferences there are Prayer Cycles in which the names of all the missionaries are printed, and each is prayed for on a certain day in turn by all the members of the conference. The same is being done in some of our district conferences. Literature has been circulated on the prayer life.

Prayer First Is Our Motto

The revival or spiritual movement toward "higher ground" in life and experiences of our missionaries and Indian preachers has grown in power through these years of prayer, and is now in a wonderful manner, reaching down among our village communities and bringing conviction of sin to those in the higher castes. I would like to bear testimony to my personal conviction that the propelling and sustaining power of the Mass Movement in India is prayer.

May I ask all who read to pray, and ask our pastors to tell the story in their prayer meetings, and ask all our people to pray. I would like to write across the skies: "According to your faith be it unto you." Pray for us, and pray for your own church, beloved pastor, and get all your people praying and God will manifest his power.

A USEFUL PLEDGE AND RECORD CARD

By Rev. Fred E. Stockton, Watertown, S. D.

Each year preceding our Every-Member Canvass, a card is filled out for each member with the name and address in the spaces at the left hand end of the card. These cards are then given to the canvassers with explicit instructions that each card must be filled out by the person whose name appears on it, or returned blank with an explanation as to why the individual made no pledge.

Pledge of.....

Address.....

FIRST BAPTIST CHURCH
WATERTOWN, SOUTH DAKOTA

"Upon the first day of the week (**Systematically**)
Let every one of you (**Individually**)
Lay by him in store as God hath prospered him" (**Proportionately**)—1 Cor. 16:2

Beginning ..... 191..... . I will pay for one year

For Current Expenses of the Church $ ..... Per Week

For Missions and Benevolence $ ..... Per Week

Signed .....

Name No.

Pledge	Wk.	1st Quarter C Ex.	Mis.	Wk.	2nd Quarter C Ex.	Mis.	Wk.	3rd Quarter C. Ex	Mis.	Wk.	4th Quarter C. Ex.	Mis.	Year C. Ex.	Mis
G. Ex.	1			1			1			1				
$	2			2			2			2				
	3			3			3			3				
	4			4			4			4				
	5			5			5			5				
	6			6			6			6				
	7			7			7			7				
Missions	8			8			8			8				
$	9			9			9			9				
	10			10			10			10				
	11			11			11			11				
	12			12			12			12				
	13			13			13			13				
Paid														
Due														
Over Paid														

The back of the card is so arranged that upon it all the payments on the pledge can be entered. Across the back of the card the name is written again, and the number of that person's envelopes. The amount of the pledge is also copied on the back so that the secretary need not turn the card to make the entry in his record book or when he makes out the quarterly statement. The card is so arranged that it can be introduced at any time of the year. The quarterly statement is obtained by running up each column of figures. The balance due or over-paid is carried forward into the next quarter's statement. At the end of the card there is space for the report of the year by quarters, and the final footing.

We also use these cards for the total receipts of each Sunday, such as the total church offering, loose offering, communion fund and missionary offering.

In addition to these points it has all the advantages of the modern card catalogue systems.

A Man in Business with God

This statement may be obtained in pamphlet form by addressing The Southern Presbyterian Laymen's Movement, Athens, Ga.

There died a few years ago in a town of one of our Southern States, a lawyer, quiet, reserved, successful. He was known beyond his own town and State, and had won distinction in many cases carried to higher courts. His kindness to the poor, his devoted service to his church, and his unwearying efforts to bring to Christ the men he knew, were recognized, but it was only at his death when there came into the hands of the administrator of his estate several small worn account books running over many years that he was really known. Very commonplace books, the entries set down in a neat and careful hand, with here and there a fern or clover leaf gathered by the way, but they contain the story of a man's walk with God, the investment of the talents He had committed to his care.

There are two accounts, his personal one and his account with the Lord. On one page he set down from month to month his receipts, regular income, interest on stocks, securities, real estate; his legal fees, increase in values of investments. Against these he set down his expenditures. Every thing was put down. Small sums for fruit, a shoe polish, presents for friends, physicians' fees, traveling expenses. Almost always the first item on the page for disbursements is the tithe—his debt paid to God.

As one after another the small books are examined, the principles on which this quiet man ordered his life and service, stand out from the pages.

Man a Trustee

He decided early in his career that he was but an administrator for God. Farms, banks, stocks, bonds, salary, his legal gifts, energy, foresight, thrift, influence, all were talents entrusted to him and for them he must give account.

Strict Accounting

If he must render an account to God, could he have done it honestly if he had not kept one? So every cent spent for family expenses, education of his children, pleasure or business, is put down with the money given to God. The account books he never knew would be so carefully read, reveal no sums for extravagant luxuries. As his practise widened, and the years brought increasing wealth, the gifts grew larger, but personal comforts or pleasures did not. It is a record of self kept under that God might gain.

A Plan of Giving

Running through the first books is the evidence that the tenth of his net income was regularly given, but very soon it is more, possibly a fifth or a fourth, as if joy in service and in giving had steadily grown with growing wealth. No gain in values failed of entry in the thirty years through which the account books of this distinguished lawyer run. On one page there is an entry of $884.73 showing an advance in land values; another of $250.00, the rise in bonds. These sums are entered on the Lord's side of the ledger.

When he found at the end of the year that he had already given above the standard he had fixed, the books show that the sum in excess was not carried over as a balance to his credit in the next year, but was left as an overpayment in his account with God.

Thank Offerings

Over and above these sums which he regarded as debts to God are those set down as thank offerings. One item, $666.67, a thank offering for some unrecorded mercy. Again and again the words occur, "A thank offering." Hospitals, orphanages, foreign missions, or ministerial relief received them.

The Will

After his death the same clear perception of his personal responsibility and relation to God, which inspired his servant, shines out in the formal document of his will. Among its instructions, its provisions, its bequests to charities and church, are these words, "I hope this will prove satisfactory, as talents committed for God's service, and so used as at the end to bring, 'Well done, good and faithful servant,' to each one."

"Then I heard in my dream that all the bells in the city rang again for joy and that it was said unto him, 'Enter thou into the joy of thy Lord.'"

As a Layman Sees It

Observations on a Visit to the Far East

By J. P. McCallie, Chattanooga, Tenn.

Last summer a longing of my lifetime was realized. I circled the globe. It was with the most delightful companions, for the mother of my childhood, a college friend of my youth, Dr. Silliman, and the best friend of my manhood, Mr. Rowland, were with me. Mr. Rowland's daughter, Miss Katharine, and Mr. Holman, our official photographer, completed the party.

It was to be a trip of four months' missionary investigation beginning with Japan and ending with Japan after a trip through China and Korea, for we had intended returning the way we went. If there is anything in a name, I am sure Mr. Rowland and Dr. Silliman believe that the word Pacific in the dictionary should be defined tumultuous, wild, restless, disquieting, upsetting. As soon as we reached terra firma in Yokohama, the first place Mr. Rowland struck out for was the Canadian Pacific Company to cancel return tickets by steamer, and the second place was the International Sleeping Car Company, to engage Trans-Siberian accommodations. Thus it was that we, peaceful and ignorant missionary investigators, came gliding into Moscow the day before the world war began, Friday, July 31.

How we got out of Russia is another story and this is not the place for it. Suffice it to say that our party most heartily agree that Russia is justified in trying to get a port, a good port, free and open the year around, for we can witness to the fact that there wasn't such a thing to be had in Russia when we were there, not even in mid-summer.

Three delightful weeks in Japan under the convoy of Mr. Ostrom, a Japanese-speaking missionary, and former secretary of our Laymen's Missionary Movement, who had planned all our itinerary in advance, made all engagements, bought all tickets, arranged every detail; six strenuous weeks in China under similar guidance, and three more restful weeks in Korea. This was the course mapped out for us at our request and this we rigidly followed, keeping every engagement and visiting all but three inaccessible Chinese stations. Altogether we visited twenty-six of our own Southern Presbyterian stations, four Northern Presbyterian, two Southern Methodist, two Northern Methodist, one Southern Baptist, one English Baptist, one Scotch Presbyterian, thirty-seven mission stations in all. We held more or less formal conferences with the missionaries in twenty-eight stations, twenty-two of our own and six of others. Seven or eight conferences were held with native leaders of the church. We met and talked with one hundred and eighty-six of our own missionaries and more than one hundred missionaries of other churches.

We took note of all we learned at each of our conferences and tried in every possible way to find out all that could be found out on such a hasty trip. A syllabus of questions that was used in Japan covered five main heads. I. Occupation of the Field; II. Evangelization; III. The Japanese Church; IV. Christian Education; V. Equipment.

In addition to the above we entered into discussion of such practical problems as the furlough, whether it should come more frequently in order to preserve the missionaries' health or remain as at present; the greatest obstacles in the way of the native church, such as poverty, persecution, Sabbath observance, ancestral worship; the cost and kind of mission homes; itinerating; chapels and church erection; self-support and witnessing by the Christians; we even went into the discussion of the missionary himself, which after all is *the* key to the situation.

I can do nothing more than tell you briefly of three impressions. These convictions are with reference to: First, the missionaries; second, their equipment, and third, the work.

The Missionary, the Great Factor

The missionary and the missionary alone is the one great, important, human factor in mission work. The more I saw of the missionaries the more convinced I was that

herein lay the success or failure of the missionary enterprise. Not in homes, chapels, churches, schools, colleges, hospitals, launches or automobiles, not in methods, not in the solution of problems present and pressing on different fields lies the cause of success or failure, but in the missionary himself. He and he alone is the representative of the living Christ to these people, and unless his life so shows forth Jesus Christ and his love for the world of men, all equipment and large sums of money spent are a positive injury to the cause of Christ instead of a gain.

It gives me joy to say that as a vast whole our missionaries are just such men as we want to represent us and such men and women as must surely win the approval of Jesus Christ himself.

Not one of them is content until the language is learned, a herculean task requiring great patience, tremendous mental effort and close association with the people. Among our missionaries we have men like Logan and Stuart and Reynolds, recognized as standing among the first few in their knowledge of these foreign tongues. Most of our missionaries are hard workers. Many of them have to serve double duty when a companion has had to go home on furlough. Some are regularly doing two men's work and break down in consequence. They do everything under the sun; they are business men, architects, contractors, carpenters, plumbers, teachers, preachers, doctors, lawyers, all rolled into one. They itinerate over long distances, are away from home weeks at a time, eat what they can get, frequently though usually taking their food with them, and sleep wherever a resting place offers. Such an itinerating journey I took for eighty miles from Sutsien to Hsuchaufu on Peking carts, two wheels, hooded, springless, seatless instruments of torture, and one night came into the nearest approach of a Bethlehem Inn that I ever saw. The great room had been engaged for our party, twelve by twenty, dirt floor, two ramshackle wooden beds with dust of weeks upon them. We preferred to pitch our carts out in the open in the central courtyard with the donkeys. Two Chinese with braying mules entered at midnight and proceeded to entertain each other with their everlasting cups of tea. "Cut it out" came in stentorian tones from our Texas brother, which to them sounded like sweet applause for on they went. Our missionary friend remonstrated with them but they paid no heed. Finally calling his Chinese cook he said: "Tsung, see what you can do." And this is what he said and the lesson he taught us. "I am sorry to disturb you, honorable sirs, but my master has friends from America here and they are tired and sleepy and cannot rest because of your many words. Pardon me for troubling you." "We beg your pardon," said the men, "the fault is ours. We shall make an end of words." And so they did.

Our missionaries are loved by the people. It is because they love the people. When I saw Miss Boardman in China put her arms around an old Chinese Christian and talk about "her girls" and "her Christians," I was reminded of Paul's saying to the Thessalonians, "Are not even ye my crown of rejoicing?" Miss Dowd in Kochi, Japan, told us of "Spitfire" as the other girls called the little thirteen-year-old Japanese vixen that had been rescued just in time, whom she held tight in her arms until she became quiet. When she said: "I just had to take them in whether I had the money or not, for if you see a girl about to be lost, will you consider whether you've got another bed or plate?" I saw that she loved them to Jesus Christ. In Korea we did not have to go far before we heard the name of Dr. Forsythe from the lips of the Koreans as the man who loved them. O, men, we've got men and women to be proud of on the mission field. Not by comparison, and I trust not invidiously, may the other missionaries pardon me if I say that the greatest missionary I saw was a woman, Dr. Grier, of Hsuchaufu. Mr. Grier, splendid man that he is, is content to be her husband. For not only in her chosen profession as a doctor does she excel, but as a living branch of Jesus Christ she was bearing beautiful fruit in the lives of these Chinese women. Never will Rowland and I forget the prayer circle of some twenty Chinese women gathered together at noon, as they do each week, at Mrs. Grier's home, to pray in a circle of clasped hands for definite manifestations of God's power in the lives of sons, husbands, neighbors.

Missionaries are our brother human beings, fallible as we are. The fact that in all the one hundred and eighty-six we met there were only some five or six that we felt ought not to be on the field, and these mainly because of ill health, only goes to prove that the great majority are doing a

great work. But they have their limitations, some inherent, some that can be remedied. Not all missionaries are as industrious, tactful, wise in policy, harmonious in co-operation, as they should be. Some cannot do team work and that is essential to the best missionary endeavor. We have not come to tell you that all is lovely and sweet. It is human, but thank God, human in co-operation with the divine. Many of these missionaries will tell you that they have never been properly trained for their work. They do not know how to handle the English Bible as well as they need to. The Bible is their main text book and it has only been one of twenty or more in their training. The result of this is that when many of our missionaries get down to a close study of God's Word for themselves they have to revise much of the training they received.

One other thing our missionaries need. They are giving out good things all the time. They are facing problems and making important decisions constantly that would stagger us here at home. They must have their strength renewed. They need constantly to be filled with the Holy Spirit. We at home can help. Do we realize that we have hold of the same rope they are holding? Let us pray for our missionaries individually and collectively. There ought to be no Christian home among us, and a thousand times more emphatically no church in our fold that does not pray every Sabbath day for our missionaries. By sending them the best Christian literature, by visiting them at their work, by sending our foremost pastors and men of the Spirit to bring them a message of encouragement, in these and many other ways can we help our brothers across the seas.

Better Equipment Needed

In the second place, I was convinced beyond a shadow of doubt that we have failed largely to provide our missionaries with the proper equipment. Where we have provided it, a great work is being accomplished. The first good piece of equipment we saw was the first Jananese missionary home we entered in Toyohashi, Japan. We admired it and the well-kept grounds and were saying to ourselves: "Well, we fix our missionaries up pretty nice, don't we?" And we were quite taken back when we learned that it was the gift of the veteran Japanese missionary, Dr. Ballagh, to our church which had built practically no homes for our Japanese missionaries. One of the other good buildings we saw was the fine Seminary at Koge. And we learned that our missionaries themselves had just put their hands in their pockets most liberally to make it a possibility. Everywhere we went we found evidences of this kind of thing.

What a joy it was to us to see such a splendid school as the Golden Castle School for Girls in Nagoya put up entirely by the children of our church. This is the only school of the kind we have in Japan and there is a great need for others like it for boys and girls.

And again at Sutsien, China, we saw the excellent hospital put up by our Laymen's Missionary Movement by means of the gift of ten thousand dollars given at its first convention at Birmingham, six years ago. That was the first occasion on which I ever made a gift to foreign missions of more than one dollar at a time. Big-hearted Dr. Bradley took me by storm and I said to myself: "Now, old man, is the time to put your foot in so deep you'll get the other in trying to pull it out." I stuck it in so tight it has held fast ever since. Every time I saw a picture of that hospital at Sutsien, I would say to myself: "See that right-hand window; well, you built that!" This summer I had the opportunity of looking through that window, out upon the great old Yellow River bed on which the hospital is located, and where thousands of Chinese now have their homes. In through my window God's bright sun poured its rays upon the wan face of an old Chinaman who had come in a long distance from the country that Dr. Bradley might heal him. A little boy was there who had fallen and injured himself severely. Both were getting well and in the bright sunny room were hearing the Gospel message each day. And my window helped. I've never regretted putting it in.

Just across the way from the hospital is McCutchan's High School where one hundred boys are being trained. It is the only high school among two million Chinese. There and at Kashing, Kiangyin, and Hsuchaufu, we saw a thing that impressed us with hope and encouragement. It was the sight of the volunteer band of students going out into the city and country villages

round about and holding meetings on the streets, preaching the Gospel as best they knew how.

Korea is practically equipped and mainly through the efforts of our Laymen's Movement. Africa has had a great impetus as regards both the missionary force and the equipment.

Let us now turn to China and Japan and make it possible as a Christian business proposition for our workers to do their work efficiently.

When I saw the work of Miss Dowd in her Girls' Industrial School in Japan and saw the kitchen she was compelled to use for sixty girls, I was ashamed I'd spent so much money in visiting the field and had not put it right there.

The Power of the Work

The last of the convictions I want to tell you about is with reference to the work itself.

I saw enough to show me that the Acts of the Apostles is a true record. Not only could all those things have happened then, but they are happening now. There is a living church of a living Christ doing a living work among the living men in the Orient to-day. One ricksha man, Okada by name, converted in a street meeting, visited last year as a Bible colporteur fifty thousand homes, every one in his province, sold six thousand six hundred copies of the Scriptures, and preached five times a week. It is a time of seed-sowing. The harvest is not quite yet but is coming.

A Chinese woman, Miss Tsung, daughter of a Buddhist priest, accepted Christ, at Kiangyin, after fighting against Him; she now supports a boy and girl in school out of her small wages as a Bible woman. When I saw her she said: "O, that my father had known of Christ; I know he would have believed."

In Korea, Pastor Kil, as he sat by me at the banquet the pastors, elders and deacons at Pyeng Yang gave us, told me of his praying all night in the mountains to an unknown God for the truth, the truth, the truth, and how he had someone pour water over his eyes to keep him awake. He found the Way, the Truth and the Life, and he it was who led his people on to the great revival there some years ago. At Hsuchaufu we attended the dedication of their new church. Nine hundred people were present. In Kobe five Presbyterian churches are at work and Mr. Kagawa's slum work is the most remarkable of which I know. In Korea, among the islands, three churches have doubled their membership in the last year. While we were at Mokpo an embassage came in to my brother asking that he come and establish another church on a distant island. Thus the work grows —but—this is the biggest job for which a contract was ever signed. Upon the Southern Presbyterian Church rests the responsibility of completing one-fortieth of the whole work to be done. We have known this for some years now. How have we faced the situation? What preparations have we made to shoulder this heavy load and carry it?

In Japan, China, and Korea are at least seventeen millions of the twenty-five millions for whom we are responsible. From what I saw I do not believe that we have done over one-fifth of the work as yet; that is we have not reached over five millions of the people *adequately* with the Gospel. What right have I to say this?

In Japan, the very first station visited was Toyohashi. It is in the heart of Aichi Kin, the great "rice pocket" of Buddhism. That station is responsibe for seven hundred and twelve thousand people. There are only two hundred and forty Christians of all denominations. The estimated need of missionaries in the whole province is thirty-five. We have only three at work. Twenty thousand soldiers untouched. The police without the Gospel. The merchant class not reached. The silk factory girls have never heard. The farmer still ignorant of a Saviour. So the story goes at every station.

In China, I stood on the bank of the old Yellow River bed, now dry these seventy years, and saw in a radius of one mile twenty-five villages. Not a messenger nor a message sent to these villages yet. And that *our* territory too. *Others* have plenty to do. If we don't do it it won't get done. What's the delay? Why don't the missionaries get there? Because they are going somewhere else and there are not enough of them to go around. We have screened the sand for the concrete foundations of the Christian Church in China and that is about as far as we have gone with our part of the contract.

In Korea, the most advanced of all our mission fields, I visited my brother's field among the two hundred and thirty-five

islands in the Korean archipelago. How long will it take for one man to preach the Gospel to two hundred thousand? Half will be dead before he gets to them. He greatly needs a launch to speed the work on. Now he depends upon an old sailboat. This is not good business. I shall never forget the Chinese inscription on the little three-foot porch of a learned old Korean Christian out on the island of Chin Do. He read it in Korean and my brother gave it in English thus: "Inasmuch as this world is going to be destroyed it is very pitiful that we are devoting ourselves to earthly things. We tens of thousands of Christians are waiting for the last call of the trumpet."

Nor shall I soon forget that fearful cry I heard one night in Tunghiang, China, while we were in a conference and one of the ladies said: "Listen, have you ever heard that before?" We listened and across the canal from the city came that dreadful cry, "Oh-li-la, oh-li-la." "What was it?" I asked and this was the answer I got: "Someone is dying. One of the family is going outside the house into the street and, calling the name, says: "O, spirit, come back." One such call is going up every minute from our field for spirits that have not yet been prepared to meet their Maker.

The Blight of Avarice

Extract from a Sermon by Rev. J. H. Jowett, D.D.

And looking at our modern circumstances, may we not say that the association of religious profession with the disposition and practise of avarice sends its own taint into the very Gospel of the Lord Jesus Christ? There is an instinctive expectancy among men that the profession of faith in Jesus Christ should issue in benevolence, and in beneficence, and in bounteousness of every genial kind. To be a Christian must surely mean that a man has an hospitable mind, a generous heart and an open and willing hand. If it doesn't mean this, what does it mean? If the love of Jesus Christ cannot open a man's hand, what is the religion worth? That is how the world reasons. Its logic is very fair and simple. And if, instead of finding these bountiful tokens of a genial spirit, it finds behind the profession of religion an inhospitable mind, a cold and frozen heart, and a close and grasping hand, what then? If the professed Christian has a hand of rapacity, whether his income is a thousand dollars a year or a million, if the Christian's hand is the hand of a miser, what then? Thus his withered life throws its own withering influence and its own desolation and unbeauteousness over the faith he professes; and his holy religion is interpreted as having no refreshing springs and no gladdening rivers, and no green and tender pastures; and men turn away from the Lord as from a sterile wilderness for which they have no use. That's an appalling peril! Men look at the Christian miser and say, "If that's religion, I want none of it." "And the sin of the miser was very great, for because of him men abhorred the offering of the Lord."

Ohio Convention of Methodist Men

It was a stirring sight when more than three thousand men, carrying many flags and banners, led by a squad of Methodist policemen and the Odd Fellows Band, marched through the streets of Columbus, Ohio, on the second day of the Missionary Convention, held March 17-19. The parade was a good safety valve for the convention after listening to four addresses full of intense appeal, closing with more than an hour of recital by Dr. John R. Mott of his recent experiences in Europe in visiting the countries at war. The program was unusually strong and in addition to Dr. Mott it included George Sherwood Eddy and Bishop Homer C. Stuntz, fresh from many journeys and triumphs in South America. Never did a laymen's convention seem more eager to hear, more responsive to spiritual influences, and more ready to adopt suggestions of practical programs of work. One notable feature of the convention was the fact that every one of the twenty-five district superintendents in Ohio was present at the convention.

The summons to grapple with actual conditions as shown by the survey, to fight the liquor traffic, to push the practical methods of missionary education and finance out into the last church, the call to enter into larger spiritual activities, especially the ministry of intercession, and to undertake worthier programs of work: these were the dominant notes of the convention.

Bishop W. F. Anderson, of Cincinnati, presided throughout, and the convention was ably organized by Fred B. Fisher and H. B. Dickson of the Laymen's Missionary Movement.

Two meetings of the General Committee of the Methodist Laymen's Missionary Movement were held during the convention to review the year's work and plan for the future. The plans for the National Missionary Campaign of 1915-16 were heartily endorsed and co-operation pledged.

Southern Baptist Laymen's Missionary Movement

A splendid piece of work is being done among the Baptist churches in the South by the Laymen's Missionary Movement Secretary, Dr. J. T. Henderson. This is made clear by the reading of the secretary's report to the Executive Committee for February. During the month Dr. Henderson visited twelve cities in eight States in meetings of various kinds, including six

Baptist men's conventions in as many different States, lasting for three days each. In practically every place the attendance was large and enthusiasm great, and the response to the inspiring and practical messages was very encouraging.

Convention at Norfolk

A most successful convention for the Tidewater section of Virginia was held at Norfolk on February 19-21.

There were 1,431 registrations. The four communions having the largest number of registrations were:

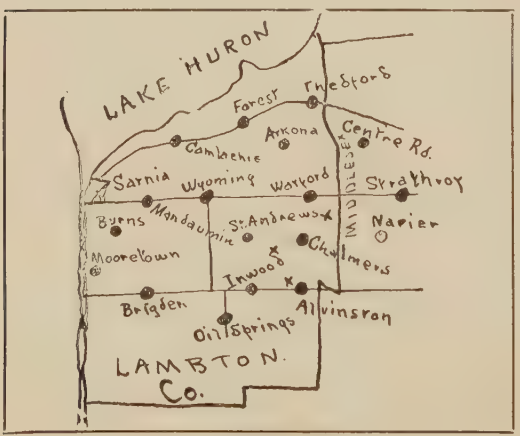
Methodist	382
Episcopal	292
Baptist	149
Presbyterian	130

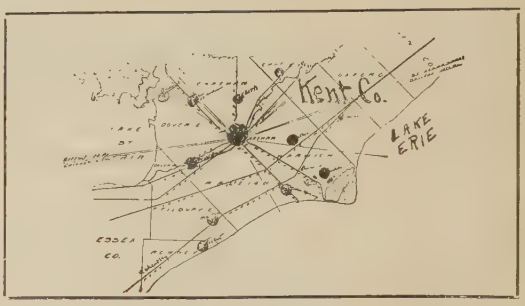
Outside of Norfolk the largest registration was from the Portsmouth churches which sent one hundred and sixty-two men to the convention.

The general impression left by the convention was most helpful. On every side were heard expressions of appreciation of the splendid work done by the Virginia secretary, Mr. David H. Brown. The Norfolk committee of the Laymen's Missionary Movement was reorganized for earnest work. Several of the churches report large financial returns in addition to the more important spiritual energies released by the convention.

A County Campaign Plan in Canada

The most recent move of the Canadian Committee has been to hold enough meetings so that every congregation in a county





could easily be brought into touch with one or another of them without having to make any very special effort. To make this possible the committee selected the counties of Lambton and Kent, bordering on Lake Huron and Lake Erie, and the local committees in these counties arranged meetings for every night in the week in well-distributed centers. The Toronto office sent one man to every meeting, and the local committee furnished a layman from their own number. The result was that three simultaneous meetings were held each night, and in two weeks, at least three thousand farmers, and more than one thousand other men were addressed concerning missionary work and the every-member canvass. Committees were organized and practically all of the places decided to conduct a canvass, and in some of the smaller places it has been done simultaneously with splendid results. Several farmers, who were recent graduates of the Ontario Agricultural College, were among the speakers and were very strong in their presentation of their interest in the work.

Similar meetings are now being held in a number of other counties. The work of the Canadian Council and most of the secretaries will be of this character through the entire spring.

The maps of Lambton and Kent Counties published herewith, indicate the complete way in which the individual congregations were reached by this campaign. The chairman of one of the committees in writing about it afterward, said: "The meetings held in this county will be in the nature of a 'beginning of days' for missions and for church work. It was the greatest week in the history of the county. Two thousand men gathering upon purely religious work, and organized for work for Christ in many congregations—that counts."

Holding the meetings in such close proximity one to another made the cam-

paign the topic of conversation on railroad trains and in country stores, as well as in all the homes and church gatherings.

"The best contributor to foreign missions is the man who engages in missionary intercession."—*J. H. Ritson.*

Following Up the Conventions

How the Southern Presbyterians are Doing It

The following is an extract from a letter sent to every delegate after the Charlotte and Dallas Conventions:

"We want to ask three things of every layman.

"First: That you preserve the enclosed card and check your life up by it from time to time. That you co-operate with your pastor in seeking to bring your church up to the suggested standard of missionary efficiency.

"Second: That you invest now, and every year hereafter, a definite amount in stewardship and missionary literature for your own study and for distribution with a view of interesting others. Use the enclosed order blank if you did not supply yourself at the convention.

"Third: That you take the cue from the Dallas Convention Committee and the delegation from Steele's Tavern Church, Va.; that you unite with a group of men and band yourselves together and assume the permanent support of a missionary as your representative on the foreign field.

"Our office here at Athens will be glad to hear from you at any time and to co-operate with you. Be free to offer any suggestions that will help lead men out into more active service for our Lord and Master. Do not forget that prayer is the greatest force in the world."

Enclosed in this letter were two documents; one a statement of some of the results already reported, the other a card, setting forth the conservation ideals and plans of the movement. Since these are of such genuine interest they are both reproduced here.

A Word from the Conventions

MANNING, S. C.

"Mr. D. and I have decided to take the salary of a missionary, $600.00, and we are ready to pay this at any time a man is assigned us and the Committee wants the money. We wish it were so we could undertake the entire support of $1,200.00 and hope that some day we may be able to do this, but until further notice we regard ourselves pledged to the extent of the salary of $600.00."

AUGUSTA, GEORGIA.

"The convention was great and the enthusiasm over it ran high with every member of the Augusta party. You will be glad to know that Mr. H. announced to his pastor he would take the $600.00 salary of a missionary."

CLARKSVILLE, TENN.

Dr. J. R. Dobyns, President of Southwestern Presbyterian University, wired to Dallas during the convention there: "Three academic students of the forty who went to the Charlotte convention have volunteered for the foreign field. Two more may do so. We are asking God to help them decide."

DALLAS, TEXAS.

The chairman of the Dallas Convention Committee announced on the closing night of the convention that the committee had decided to assume the full support of a missionary at $1,200.00 per annum. These nine men purpose to make this a permanent investment for all time and to meet regularly for study and prayer, especially for their representatives on the field.

GALVESTON, TEXAS.

"I want to congratulate you on the splendid success of the 'great convention' which closed in Dallas last night. There is an old motto, 'Truth, like a torch, the more it's shook it shines.' As a result of this convention, I am determined, God helping me, to shake the torch of truth more vigorously than ever before, and more prayerfully."

WEATHERFORD, TEXAS.

Mr. M. stated the closing night at Dallas: "I came here weak on foreign missions. I go away strong on foreign mis-

sions and I want to say I expect to attend the next convention when that is held."
DALLAS, TEXAS.

The session of the First Church had a called meeting Thursday afternoon during the convention to receive into the church a young lawyer converted through the influence of the convention.
ORANGE, TEXAS.

"First let me congratulate you on the success of the Dallas convention. The benefit personally and what it did for the three young men who went with me can hardly be told. The results are these, a life given to God to be used anywhere, a thousand dollars pledged by one family, the other two hundred in sight for the support of a medical missionary. I am praying this very moment and ask you to join me in the prayer, that this may be only the beginning of an unending giving of these very rich people."
STEELE'S TAVERN, VA.

"I had twenty men at Charlotte and we had prayer meetings together morning and night. It was in these prayer meetings where God so signally manifested his power to us—one man was converted. These men subscribed $600.00 toward a missionary. It was my impression that this covered the expenses. On coming home we had a testimony meeting at our church; it was wonderful to see God's Spirit work here. Immediately after the service four men came up and said that they would take an additional $600.00—making $1,200.00 in all."

The Laymen's Missionary Movement ascribes all the praise and glory to God for the wonderful manifestations of his Spirit in power at the Charlotte and Dallas conventions.

Not by might nor by power but by MY SPIRIT saith the Lord of Hosts. Zech. 4:6.

To encourage those who attended the conventions and to ask that prayer be made that many more churches and individuals may be reached by the telling of how God worked through these conventions, these few results, from among the many, are given.

A Suggested Standard of Church Efficiency

Each church should have:

1. A Beneficence Committee that is alive and doing things.
2. Definite missionary education in all departments of the church and Sunday-school at least once a month.
3. An annual, personal, every-member canvass that really reaches everybody.
4. Weekly offerings for missions in church and Sunday-school through the duplex envelopes.
5. A treasurer of beneficences that remits monthly.
6. Giving at least "as much for others as for ourselves" the goal.
7. Prayer for missions—constant, definite.

A Reasonable Standard of Personal Efficiency

1. A life of victory over sin by the power of the indwelling Christ. Heb. 7:25. 1 Cor. 10:13.
2. The habit of trying to win others to Christ by personal testimony. Acts 1:8. Dan. 12:3.
3. Daily renewal of life through Bible study and prayer. Joshua 1:8. 2 Tim. 3:14-17.
4. Making the world-wide proclamation of salvation through Christ an object of serious and permanent study. 2 Tim. 2:15. John 4:35.
5. Giving to God with system, proportion and sacrifice, with one-tenth of income as the lowest proportion. Lev. 27:30. Mal. 3:8-10. Luke 14:33.
6. To plan definitely to enlist other men in the missionary enterprise—endeavoring where possible to band them together in groups in the support of a missionary. Mat. 28:18-20.
7. Habitual prayer for more laborers for the ripe harvest fields, and a serious personal effort to find them. Luke 10:2.

A Richmond, Va., Church

The every-member canvass in the Grace Street Baptist Church, Richmond, has had wonderful results. The pledges will amount to an increase of 50 per cent. over last year's contributions, and the pastor reports that, aside from the financial question, the canvass has been the greatest thing that has ever happened in his church, and that it has meant more than even a revival.

The Winning of Men

The Story of One Result of a Billy Sunday Campaign

By E. Dow Bancroft,

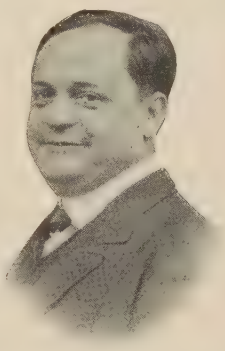
Secretary of the Railway Young Men's Christian Association, Columbus, Ohio

BERT GILL

The Lord's plan of winning the world by witnesses is certainly being carried out quite successfully in Columbus, Ohio, by a band of men, mostly Billy Sunday converts, known as the Tabernacle Workers' League. These men for the past two years have gone out over the city and State in bands or teams of two, three, four or more, not to preach, but to tell the old, old story of Christ's love for sinful man and how they were reached and won by this all-conquering love. The story of these men moves the crowds—yes, crowds, for such turn out to hear them where they are known or have been properly advertised. And best of all, God sends conviction on the crowds and men surrender to the Lord in no small number. Since the organization of this Tabernacle Workers' League two years ago this summer over three thousand have been converted in meetings conducted by its members, according to the record of the secretary of the League, and God only knows the number who did not publicly express a desire to lead the Christian life during said meetings, but who nevertheless turned to God afterwards.

These men are on the go nearly every night and all day Sunday. More than once a team has traveled all Saturday night, making connection for some out of the way distant point in the State, witnessed eight or ten times on Sunday and then traveled all Sunday night, not in a Pullman either, in order to be back for their work, "hold down their jobs," as they say, Monday morning. When you say, "I don't see how you stand it," they reply, "Well, I did that for the devil for years; I certainly can do it now for the Lord Jesus Christ." And somehow the new Master gives them the strength to do it for their bosses don't call them in now, as of old, to lecture them for being out all night, unfit for work in the morning, and threaten to discharge them if they don't mend their ways.

The life story of these men is mighty interesting. The President of the League, Bert Gill, was in the saloon business when Billy Sunday began his great campaign in Columbus two years ago. He had a saloon on the edge of the bon ton residence dis-



W. C. HOODLET

trict of the city. In this saloon, as elsewhere, men told lies about the stories which they said Billy told, especially at his meetings for women only. Well, the devil is often beat at his own game. These stories are not reported in the papers so these men go to the tabernacle to hear them with their own ears. Of course, they don't hear them there, but they do hear the truth told as few men can tell it. They become interested, convicted, converted. Such was the result of Bert Gill's visit to the tabernacle. One night he "hit the trail" and never went back

A MEETING AT THE HOCKING VALLEY R. R. SHOPS

to his saloon even to get the cash out of the cash drawer. He turned his key over to a lawyer the next day to close up the place and to settle up matters in connection with the business. He started a restaurant, but the calls for him to go here, there and yonder to tell his story, became so numerous he had to give up the restaurant business and is now giving all his time to this work. In the recent temperance fight for State-wide prohibition he was in constant demand. As he is only forty-seven, he has no doubt many years of hard service for his Lord before him. Let us so hope and pray.

Another interesting character in this "bunch" is Bill Hoodlet, the secretary of the Tabernacle Workers' League. He more than any other man keeps the machinery oiled and running. He keeps the teams busy and, of course, is the busiest of the number. Though he is a man who made big money in his day, he so served the devil that he came like the prodigal of old to be in want "and no man gave unto him." On the last night of the tabernacle meetings he, too, "hit the trail," gave his hand to Sunday and his heart to God. My, how he has worked and grown since! The Lord has a great work for him to do and he will do it for the Master, with all his soul, mind and strength.

"What shall I more say? for the time will fail me if I tell of Tom deBruin, Frank Holycross, George Cook, Herman Beckett, Jesse Bowers, Policeman Dolby, E. E. Benedict, Harry Such, and a hundred others who, through faith, subdue kingdoms, work righteousness, obtain promises, stop the mouths of lions, quench the power of fire, escape the edge of the sword, from weakness are made strong, wax mighty in war, turn to flight armies of aliens."

Missions in the Sunday School

Worthy Examples for Others to Follow

A Missionary Department in the Sunday School

At Jackson, Tenn., in the First Baptist Church, where a conference of the United Missionary Campaign was held recently, something unusual and valuable was discovered.

This church has established a real department of missions in its Sunday-school.

They dedicated one room to the teaching of missions and filled it with missionary books, pictures, curios, maps and charts.

They put a specialist in missions, Mrs. Irby L. Grady, in charge of it. She is really the professor of missions in the Sunday-school faculty. She teaches missions only, and has prepared herself most faithfully for this work.

The entire Sunday-school passes through her room in the following manner: One class, or two if the classes are small, go into the missionary room each Sunday, so that the whole Sunday-school is in that room about three times a year. The hour is given to the study of missions. The teacher of the class goes with them into the missionary room and is thus prepared to do better missionary teaching in the regular class sessions. In order that the usual lesson for that day may not be missed entirely, the teacher takes it up with the class the following Sunday, thus providing a continuity in the study of the Bible.

A Sunday School Cultivating the Grace of Giving

An Inspiring Illustration of World-Wide Investments

The members of Bonar Presbyterian Sunday School, Toronto, have for two years supported their own representatives on the foreign mission field, and in addition to this have helped in other ways the missionary enterprises of their own church. The school last year raised for missionary purposes the sum of $1,400.00 which was apportioned as follows:

Dr. and Mrs. A. A. Gray, Formosa.....	$1,200.00
Knox College Student Missionary.....	50.00
Supported a Boy in French Presbyterian School at Pte. Aux Trembles, Quebec	50.00
Supported a Ruthenian Boy in Presbyterian School at Vegreville, Alberta	50.00
Supported a cot in the Sick Children's Hospital, Toronto	50.00

The school also pays for its own supplies and upkeep and usually apportions one hundred dollars to the regular funds of the church. The average attendance for 1914 was six hundred and sixty. The duplex envelopes are used and there are some eight hundred sets in commission. On the side which is used for missions a picture of the missionary representatives is printed and on the side for ordinary offerings a cut of the church. A systematic record is kept of all offerings through the use of a class card. There is also a missionary committee with a superintendent, secretary and treasurer, and the mission work is placed under the care of this committee.

The superintendent of this flourishing Sunday-school, Mr. John McClelland, is to be congratulated on the splendid record made.

Genuine Missionary Devotion

An Extract from an Address by Rev. H. F. Swartz, D.D.

A few months ago our society's treasury was facing a serious deficit. I was put to the task of trying to raise some emergency money. In a nearby State there are three elderly sisters who had given us checks in the past. I went to see them, but stopped on the way to call on their pastor. Said the minister: "They love your work, but they cannot give you a cent. All of their funds are invested in three concerns. Two are in the receivers' hands and are paying no dividends, and the third is being reorganized and there will be no returns for some time." "Well," I said, "I imagine we can at least sympathize with them on the basis of our own experience." At their home they received me very kindly, while I told them something of our situation. Then I said: "I cannot ask a cent from you, but I may at least report on the progress of the work." They told me how sorry they were for the conditions that deprived them of the ability to give as formerly. I returned to the city deeply impressed by the thought that friends are more precious than funds. But this is not all there is of the story. The next morning to my desk there came a letter from these women enclosing their check for two thousand dollars. Never before had they given so much. Where they got it I do not know, but they did the great and glorious thing. Christians are discovering that that which hurts the purse may bless the person.

Tidings from Korea

Korea After Six Years

By Rev. John Z. Moore

"Change in all about I see," was my first impression. It was hard to believe this to be the same place which I left six years ago. It is not the same Korea but a new, and I believe a better Korea. A land and people far more worth while to work for. You of the older settled places can have little conception of this change. A few years ago living in the time of Abraham, now fine roads, automobiles, express trains, modern buildings, great banks and the finest hotel in the Far East. The people have caught a new spirit. As the Governor, speaking of the great work being done in afforestation, said, when I called to-day: "As the hills and mountains have a brighter, happier look, so I think I can see a change in the Korean people." He said the church had laid the foundation for their educational and other work of enlightenment. A Korean said: "On thinking of one blessing Christ had brought to me I was so happy I could not sleep all night long."

The next observation to be recorded here must deal with the church. This very change is our urgency, our opportunity and our danger. Plastic, but soon to settle into molds. What shall the molds be? Simply the beauty of the hills and the new material improvement, or the beauty of His face? The church has had its share in the change. Since I left it has had a baptism of fire. The conspiracy trials are now very generally admitted to have been a mistake and had best be forgotten. They gave some Christians an opportunity to show they could be faithful unto death. They settled forever that the church is here to stay and to increase in power and in influence. The church has grown, not so much in numbers, as in character. This is very marked. The masses come to church with purer motives. The leaders are more and more confident in their faith. They are doing much that formerly only the missionary could do. Many churches are now in the midst of gracious revivals. Christians are confessing their sins and receiving the baptism of the Holy Spirit. New believers are being gathered in by the hundreds. The hunger for Bible study has increased with the years. I have just returned from assisting in the Central Class for the West Circuits. Two hundred and twenty-seven picked men were together for ten days. From the six o'clock prayer meeting in the morning, through the earnest Bible study of the day, to the last confession of testimony at night, it was the greatest meeting I ever attended in Korea. Though little effort was made to add new believers—this to come later—over sixty were enrolled.

There are abundant evidences that we are on the eve of the greatest forward movement Korea has ever seen. Personally I have so many urgent calls that I scarcely know what ones to answer. I do know I should not be taking precious time to write this and a hundred other letters. Brothers of the homelands, loose us and let us go into these fields so white to the harvest.

A Great Revival in Korea

Rev. Elmer H. Cable

About the middle of the fall term a great revival broke out in the First Methodist Church, Seoul. Most of the students attend here. They were so deeply moved that for nearly a week we were compelled to dispense with recitations and give ourselves up to meditation and prayer. It was like the diciples waiting in the upper room. The Spirit of God came in mighty power. I have never witnessed more wonderful scenes. One could imagine himself back in the days of Whitefield and Asbury. These mighty experiences are wonderful to behold, but too deep to be recorded.

Korea is indeed being blessed with another great revival such as it had in 1906-07. Seoul is all ablaze. The pastor of First Church was so moved for his people, and felt his helplessness so keenly, that he resolved to arise every morning and spend at least an hour in prayer for them. Beginning early in November he arose at 5 A.M. and went out to pray on the south mountain. He kept this up for more than a month. On rainy mornings he went into the church. Later, he announced to his people that if any of them wanted to pray with him they might come to the church at five in the morning. It was not long before

quite a number were attending these morning prayer meetings, and the first thing the pastor knew, a great revival had broken out.

People went to 5 A.M. prayer meetings and didn't get home until noon. Students from Pai Chai and Ewa Kak Tank left the schools and attended these meetings. The experiences were nothing less than marvelous. The whole church was shaken from center to circumference. The meetings lasted over three weeks. As soon as they closed in First Church, they began in another church, and are still going on. All the awakenings began with the five o'clock morning prayer meetings.

In Pyeng-yang, in less than three weeks, more than 3,000 men and women confessed Christ. The whole Church seems to be waiting and expecting the blessing. How opportune it is! After the great trial Korea has passed through during the last two years, it comes as a seal from God upon the work. It also comes as a great comfort and source of strength to the Koreans, who had become discouraged over the loss of their country. I am sure they will see that God has a greater mission for them than merely a political one.

On a recent Monday morning, one of the students in the seminary came to me and asked to be excused for a few days. He said that he had just received a letter from Kanghwa asking him to come up there and help in a revival. We gave him permission to go. Three days later news came that they were having a wonderful meeting. In a church where only fifty men and women had been in attendance, more than 150 were coming.

Upon my return to Korea, after furlough, I was given three chapels outside the wall, in the suburbs of Seoul, to look after. I managed to get around to each one of these once a month. These congregations have an average attendance of about eighty. We have no church building, but meet in Korean houses. I hardly have room to stand while preaching. We have had wonderful meetings in these places.

A number in these groups who have been believers for years have never had the privilege of partaking of the Communion. This month I plan to administer the Lord's Supper in each group. They are looking forward to this event with great joy and anticipation. It is a real pleasure to serve these hungry people. I was appointed by Conference to the First Church but I find that I am needed more in these smaller places. I asked the Bishop and Superintendent to change my appointment, which they gladly did. We hope to build churches at these places before long. In each place ground has already been secured by the Christians. We do not expect to ask for a dollar of foreign money to erect the buildings. The Christians, although poor, are making great sacrifices to get their churches.

Intercessory Prayer

By Rev. W. Arthur Cornaby, of China

There are three ways in which a prayer meeting may be regarded. First, as an uncomfortable affair, which we either studiously avoid or duteously attend.

Second, as a "sweet hour of prayer, that calls us from a world of care," where we may have been tied down with innumerable worries, like Gulliver by the Lilliputians. The meeting is thus welcomed as a time when we may gain the erect attitude of soul; even as God said to Ezekiel, and to others in the sacred Book: "Stand upon thy feet, and I will speak with thee." And it is a duty which we owe to our higher selves that we should regain that attitude, if it has been lost awhile. Ours is the dignity of being related to the Eternal, of belonging to the Infinite, not to the transient and trivial. "I will run in the way of thy commandments when Thou shalt enlarge my heart." We cannot run that heavenly way bound down and contracted.

Yet, for the meeting to be a prayer meeting indeed, those who attend it should

place before themselves a goal that lies beyond all personal considerations.

Third, the ideal of Christian prayer meeting is surely a meeting of prayer warriors for God and his Christ—warriors who, for the time, at any rate, have forgotten to ask for repose of the soul. They are possessed by the higher "peace with God," which is a living, throbbing harmony with God in his own mighty yearnings.

If we habitually seek a little more than comfort and ease of soul, the Divine message for us is: "Seek ye first the Kingdom of God and his righteousness, and all these things (or their higher equivalents) shall be added unto you." The true "peace of God" comes to those who seek righteousness more than all pleasant feelings of sacred calm.

What, then, is righteousness?

Far back in the prehistoric days of the "hundred families" which we now call the Chinese, before ever they came to China (where they have always been an agricultural people), in that earlier period when they were a pastoral tribe on the slopes of the Kuen Lun Mountains—they drew a pictorial sign for "righteousness." It was made up of the signs for "sheep" and "my," and is used throughout the Chinese Bible to this day. What a crude and yet sensible idea it embodies! The man who does not want to steal my sheep has respect for my rights; thus the general idea of respect for the rights of my neighbors.

Respect for the rights of others, then, is the Chinese idea of righteousness. To this add respect for the rights of God, and we gain the Old Testament idea of righteousness. To this add, further, respect for the rights of the Lord Jesus Christ, and we gain the New Testament idea of righteousness.

Christian righteousness must often mean our making the wrongs of Christ our own.

There are prayer times when we might be comfortable and easy of soul, if only we could forget all Christ's rights as Lord and Master—his majestic, irreducible claims upon us, our neighbors, and the world. But as we cannot feel comfortable when a near friend of ours has been defrauded and wronged, so it is the Christian's part to fling aside all self-centered ease of soul whenever it is realized how much the Friend and Master supreme is defrauded of his supremacy. Those who will be called to enter into the joy of their Lord eternally will not be those who have shirked their share in his sorrows on earth—the sharing of which will be normally balanced in ordinary life by an abounding cheerfulness, born of ennobled fellowship with an adorable Master.

"He was despised and rejected of men" once. And his supremacy, as the enthroned King of humanity, is "rejected of men" now. It needs little penetration to realize this. A common attitude toward the Lord Jesus in Christendom to-day, is "intellectual approbation, emotional attraction, and volitional antagonism." Men say in their hearts: "O, yes, I recognize his exalted name in the world, I am charmed with his beautiful sayings, but as for submitting to Him as Ruler of my temper and disposition, my expenditure, my business and home concerns, my whole thought and conversation—no, that is too much! I draw the line there! I will not have Him to reign over me." And if that is so in Christendom, what about the huge crowded world of heathendom?

Our notions of prayer may well need to be reconstructed. They are often such poor little notions, quite unworthy of the sublimity of the subject. And especially may some of us need to revise our practise of prayer, until it becomes an exalted achievement for God, a veritable working together with God.

Intercessory prayer is essentially the letting loose of Divine human will and soul forces, either as relief forces for the aid of needy souls or forces of holiest conflict, besieging souls opposed to Christ.

Of the four words used for prayer in the New Testament original, the two most frequently found mean respectively "homage" and "entreaty." The former word is used in the precept "Pray without ceasing," pointing to our privilege of maintaining a prayful attitude toward God all the time, in a life of thankful joyousness. The other word, "entreaty," is well described as "the mighty utterance of a mighty need." It is illustrated by the man in an oriental town banging at a closed door at night—an obnoxiously frequent occurrence in China towns, when we want a night's rest; and, further, by the poor widow wailing at the sullen yamen gate.

The disciples asked to be taught to pray,

and they were taught that they must pray the great petitions of the Lord's prayer like that.

We note, further, that the man banged away in shameless obstinacy (that is what the word rendered "importunity" really means)—asking food for a tired and hungry friend. And thus we are taught we must pray for the tired and hungry world.

The woman wailed and pleaded from a keen sense of wrong. And thus we shall learn to pray when urged by the realized wrongs of our Master.

A real prayer meeting, of homage to God, will also be alive with intensity of yearning, in view of the world's desperate needs, and Christ's intolerable wrongs.

It was thus the apostles prayed when they had passed through their Pentecost. It is thus we shall pray when possessed by the spirit of Pentecost. For that Spirit of Christ, poured forth in men's hearts, must bring them some sense of Christ's own feelings—praying within them with something of Christ's own passion of intensity, "Who in the days of his flesh offered up prayers and supplications with strong crying and tears."

Now, as we come to realize all this, it must become a prominent part of our life-quest to win ourselves, and all within our sphere of influence from a life of barren prayerlessness to glowing co-operation with Him who prays perpetually. He needs and uses our voices to make the Gospel known; He needs and uses our prayers to make the Gospel an aggressive and triumphant power in the world.

The Best System of Church Finance

By Rev. Albert Bell

From the Lutheran Church Work.

Our contention is that the Church has its financial side as well as spiritual, and that there is the same need for system and order, in the management of its material interests, and meeting its material and moral obligations as there is in the management of a corporation or factory. This being true, we may now address ourselves to the task of determining what system we can offer to accomplish the end sought. We recognize some of the difficulties in the way, and will try to be modest. What is needed is a system that will engender, establish and perpetuate confidence among the people. Most of our people are to a degree, suspicious, and being timid and wanting in self-assertion and confidence, decline, or refuse to contribute of their hard-earned means, which, to them, seems meager enough at most. A system therefore, that will dispel this fear by taking the people into confidence and showing every stage and phase of its operations, and how it will result, will tend to allay fear and distrust and lead to freer and more liberal and hearty giving.

Such a system should contain the following qualifications:

Complete

It should be comprehensive and complete enough to include every phase of the subject and every person concerned. All phases of church work and every member of the church should be included and reached to answer as the *best.*

Simple

It should be the simplest possible, to cover the case and meet every requirement. Most of our people are children in the matter of finances, and any complicated or elaborate scheme would likely defeat itself at the very outstart. Simplicity and brevity will generally disarm opposition and dispel suspicion and commend itself to the simple-minded and honest.

Reasonable

If Peter had grounds for urging believers to be "able to give a reason for the hope within," we can with justice urge that the

system offered to our people should appeal to their common sense. When this is accomplished, a long step is made towards solving the vexed problems of our perplexing question. No Dutchman will follow willingly and cheerfully where reason fails to comprehend. It must be brought down to the compass of the simple-minded to insure success.

Practical

By this we mean that it should so commend itself in its operation as to give proof and demonstration of its worth and value. Whatever else may be said in any system's favor, it will prove abortive at an early stage, if impractical.

Scriptural

It should accord with the teachings and sentiments of the Bible. No undue distinction should be made nor unfair advantage taken of anyone. Each one should be allowed a free conscience to do his part as to the Lord. There should be no compulsion from any source. The individual's offerings should come from a grateful heart. The gift should be prompted by love, only. A system that gathers, notes and makes honest use of, as well as presents a clear statement of all moneys received and expended and for what purposes would be in entire accord with what we find taught in the Word. The yearly report of the finances of the past year is a feature that should be observed, as nothing will allay any suspicion, or establish confidence like seeing such a report. Enough such reports should be printed to furnish one to every contributing member. The few dollars of cost will be more than made up by increase of confidence.

Noiseless

The best system should be worked with the least friction and machinery. Its operations should, as far as possible, be quiet and without notice. Too much attention must not be given the machinery or it may divert the mind from the real interest and act in giving, viz:—the expression of the heart's devotion through material channels. To overexalt the machinery would be as bad as if not worse than to have none at all.

Efficient

The best system is the one that proves the most efficient. Such a system seems to be, at present, within easy reach of all. After having observed its working in general, and having given it a practical test of three years, the writer believes it to be that best system for which we have been looking. It meets the seven conditions fully, of which mention has just been made.

It is comprehensive, reaching everyone, and covering every issue, and where the every-member canvass is faithfully made, gives such an opportunity to know the people and come into personal touch with them, as no other system affords. It is so simple that no one need be confused or discouraged in the effort to make use of it. It is so eminently reasonable that none but a crank or mean ingrate can reject it on reasonable grounds. It is so practical as to make its appeal to everyone. Many of the large business interests of the world, handling millions of money and dealing with thousands of patrons have been and are now using the same method. A nickel, a dime, a quarter a week, are common terms among many homes. The scripturalness of this method is what so warmly commends it. This is the chief reason for its great success and almost universal use. Each week as the Lord prospers, bring and make the Lord a personal offering. It works so quietly as to call little or no attention to itself. And last, it does the work asked of it. It treats all alike, puts everyone on his honor, expects of him his full share in doing his Lord's work. We fail to see what more could be desired than this. So far, I have named no specific system, but I have so nearly described one so generally used and so eminently satisfactory, that you each and all recognize the weekly plan with the Duplex or bi-pocket envelope. If any have not introduced it, they should lose no time in getting it done, as it will be a surprise and a wonderful relief. It has done wonders in hundreds of cases; it will do the same in other fields.

Three Missionary Facts for Christians at Home

Our interest in missions is a mark of our Christian character.

Our knowledge of missions is the measure of our Christian attainment.

Our participation in missions is the measure of our Christian efficiency.—*Henry C. Mabie.*

"My Master Met Me"

The letter herewith was written by a Canadian farmer who finally gave his consent to its public use, only after considerable urging. It ought to be a call to many farmers and others to plan their giving on an absolutely new basis.

Four years come February my Master met with me before I made up the allotment for the different benevolences, outlined my duty and gave me to understand He expected me to do better. You ask how? The story is too long to place on paper but, believe me, it was very real. A few weeks after I went to my minister, told him the story of my call from the Master and offered, as the Lord had blessed me financially, to finance a missionary's salary for two years with the congregation's help. You ask what was the direct spiritual result? For myself, I have no hesitation in saying it was the best investment I ever made. Do you say in money? I answer both in money and in grace. Would I drop the mission? I dare not. I have no desire to do so. Will the Master give me returns year by year to enable me to keep it up? I cannot tell. He knows what is best. I shall give as He prospers. He expects no more. But He expects to receive what is his. Could your congregation support a missionary? Of course they could. Before the call came to me I was giving about $60 per year. Since then it has risen to $600. Am I poorer? No. Would I go back to the $60? I would just as soon be classed with the disciple who sold his Lord for thirty pieces of silver.

You wish to know my circumstances. I am a man fifty-one years of age. Married late in life and have a family of five little girls. The oldest is almost thirteen. Am a graduate of the Ontario Agricutural College, Guelph. Started on a 100 acre farm for myself sixteen years past. Had then $3,000 of debt to face. I had just paid off the last payment on my farm when the missionary movement touched me. I had then a good farm of 200 acres for which I had paid $12,500. So you can understand I had reason to feel thankful to the Great Giver for having given me such good returns for my labor. Hired help is my mainstay, and it costs me from $700 to $1,000 per annum. My revenue comes from export cattle, wheat, seed oats and clover seed; a total per year of from three to five thousand dollars.

You take it for granted I am a Presbyterian. I am. About a year ago our congregation elected me as one of their elders, an honor which I prize very highly. I have answered your questions honestly and I hope satisfactorily. If the facts are of use to you, use them, but mention no names. To the Master give the praise.

I am,
Yours in the Master's service.

"Thrills You Like an Oratorio"

Quotation from Stephen J. Corey, in the *Missionary Intelligencer*

"We have been out here a little more than a week, and I can't sleep nights. I never had anything in my life settle down on my soul like this. Sleeping and waking it stays with me. Nantungchow and district is both an inexpressible appeal and a disheartening nightmare; an appeal that thrills you like an oratorio because the door is so wide open to its 6,000,000 people, and a nightmare because we have only three lonely missionaries for that whole field.

"Chang Chien, president of Yuan Shi Kai's cabinet, and one of the greatest men of China, has his great mills there and is making Nantunchow and district a model for China. He has opened schools in the city, village and country, in the temples setting the idols in the alcoves at the side and using the main part for modern schools. To train teachers he has built with his own money a normal school for 480 men and one for 300 women, and is

trying to train leaders for this great work as best he can. He has asked the mission to help him and has presented us with the finest piece of land in the city for our own school. He has built a hospital and has asked us to provide direction for it through a medical man. He has built an orphanage which now has five hundred boys and girls in it, and has asked that one of our missionaries take full charge while he supports it, and has said that he would be glad to have us teach Christianity in it. He has built a great museum, an agricultural school and a hotel to accommodate an occasional foreigner who comes. His right-hand man, Mr. Yong, is a Christian and a very close friend of Mr. C. H. Plopper, our missionary. He is also superintendent of police for the whole district, and dropped his work to accompany us on our two houseboat trips."—*Missionary Intelligencer.*

Visualizing the Mission Fields

Nearly one thousand pastors and church workers East and West have successfully used the stereopticon lectures of the Missionary Education Movement during the last few months. A clergyman in Wisconsin, in writing to the Movement, says: "Enclosed please find a check for the fifth in our series of lecture sets for this year. They have been very interesting and helpful. The attendance on the evenings when we use the stereopticon jumps from sixty to nearly three hundred, and I cannot but feel that the people are helped every time they see these pictures and hear the stories concerning them." Another writes from Rhode Island: "I am glad that the stereopticon slides indicated in your circular are now available. This method of missionary education is most successful as it appeals to the man who is not interested in missions."

Ten stereopticon lectures of unusual merit covering all phases of home and foreign mission work may be rented from the Missionary Education Movement, 156 Fifth Avenue, New York City, or 19 S. La Salle Street, Chicago, Illinois. They also have a system of depositories in other large cities which brings the lectures within the reach of churches everywhere. Their regular rental charge for the subjects on their circular is only two dollars, but just at the present time in addition to this they are offering to loan fine lectures on their summer mission study conferences. These are free to anyone who applies before all the dates are taken. They illustrate Silver Bay, Lake Geneva, and other well-known conference centers. A pastor says: "They are fine slides, and the lecture is splendidly adapted to them. We enjoyed them and trust they will help."

Spiritual Results of the War

During these dark days in Europe, men's hearts are turning to God as never before. Dr. E. S. Count, superintendent of the Methodist mission in Bulgaria, for example, writes:

"In times of peace and prosperity the people had but little regard for spiritual things. But trouble has caused them to feel more dependent upon the Almighty. Our Methodist congregations have been larger than ever before in the history of the mission. Never has there been such success in our Bulgaria work as there is at this very hour. Revival services are being held in practically all the churches, and some of the very finest types of conversion are taking place."

In nearly all the messages which come to Baptist headquarters here from France, in spite of the pictures of suffering, there is a note of faith and fine optimism. The majority of the Baptist laymen, as well as the pastors, are in the army, but the religious meetings are well attended, both Protestant and Catholic giving eager heed to the message. The soldiers are attending in good numbers and many are leaving for the battlefield equipped with Testaments and religious tracts. Furthermore, the entire French population seems to be feeling the need of a revival in religion. Only recently a French editor, heretofore an atheist of the first rank, sent out a plea to his people urging them to seek God.—*Missionary Review.*

Of the 3,033 walled cities of China, 1,557 have as yet no resident missionary. Tens of thousands of towns and villages have no center of Gospel light. No province is adequately worked.—*The Evangelical Christian.*

"As Much As" Churches in the Southern Presbyterian Church Giving as Much for Others as for Themselves

Churches (Fully Supporting Pastor)	Membership	Church Expenses	Beneficences	Foreign Missions	For. Mis. Per Capita
ARKANSAS					
1. Texarkana First	161	$3,319	$3,812	$2,762	$17.15
2. Fordyce	175	2,337	2,634	1,538	8.78
KENTUCKY					
3. Springfield	205	1,521	3,239	1,642	8.01
MISSISSIPPI					
4. Oxford First	280	3,048	3,449	2,179	7.78
NORTH CAROLINA					
5. Wilmington First	783	10,926	38,580	28,654	36.59
SOUTH CAROLINA					
6. Greenville First	780	6,433	12,404	10,501	13.46
TENNESSEE					
7. Chattanooga First	580	4,464	6,265	3,158	5.44
VIRGINIA					
8. Woodstock	156	1,441	1,452	685	4.39

A MODERN MISSIONARY'S METHOD OF TRAVEL
Rev. J. Francis Russell, of the Philippines

Brief Paragraphs

According to the report given at the Foreign Missions Conference of North America at Garden City in January, the contributions of North America to foreign missions for the year 1914 amounted to $17,168,000, which is a million dollars more than the amount reported last year, and ten million dollars in advance of that given ten years ago.

The Home Missions Council, which also held its conference in January, reported that $12,450,210 was contributed to home missions for the year 1914 by the churches and societies represented in the Council.

One of the London daily papers recently printed a criticism of those who would at the present time send money out of the country for "the very problematic conversion of some far-off heathen." A correspondent very aptly points out that the War Office has just accepted the offer of the service of the Fijian troops. "The forefathers of these men," he goes on to say, "were cannibals until the missionaries managed to get a foothold on the island. Since then they have ascended in the scale of civilization until they are considered good enough to fight with the allies in France." —*Spirit of Missions.*

The plea of home missions is for the nation carrying the largest measure of the world's hopes; for the people capable of contributing most largely to the world's redemption. It means the Christianizing of our own country, that our world-wide influence may be a blessing and our nation be an object lesson to work the conviction and conversion of all heathen people.—*Board of Home Missions, Presbyterian Church, South.*

Agitation for Church Union

A development full of importance and well worth watching is taking place in India. The matter is well put for us as follows: "Christian work in India was started, of course, in different sections of the country by representatives of different Christian bodies. It was the only way at first, though it has had to be progressively modified through the years by the good sense and good will of all concerned. Still, a Christian map of India to-day would be a bewildering, piebald thing, showing much cross-coloring. In recent years, however, there has grown up, especially in South India, a strong movement in the direction of closer approach and a better common understanding. The Indian Christians themselves have shown special and increasing zeal in this matter, with the result that after careful and unhurried deliberations, several denominations have come together and now form the South India United Church. A common confession of faith has been adopted, and a fairly comprehensive and elastic church organization has been agreed upon."—*Missionary Review.*

Bible Station at Panama

The American Bible Society is making plans to have a Bible-distributing station built on the Panama Canal. Colonel Goethals has planned a place for the Bible station at Balboa, at the Pacific end of the canal, and the American Bible Society will distribute Bibles in 127 languages. Every sailor who passes through the canal will be given a Bible free.—*Missionary Review.*

To show what an opportunity there is for educated Christian Chinese, Prof. Paul Monroe, of Columbia University Teachers' College, said on returning from his visit to China that in one province the Chinese Commissioner of Education expressed his willingness to employ a thousand Christian Chinese as teachers if he could only find them. Our mission schools ought to be furnishing them. But where are our schools that can do it?—*Missions.*

Christian Literature for Moslem Children

Bishop J. C. Hartzell, Chairman of the World's Sunday School Association's Committee on Moslem Work, has reported from North Africa that the work of providing Christian literature for Moslem children is making good progress. The following are ready for publication, and at Bishop Hartzell's suggestion will be produced by the World's Sunday School Association without delay: An Arabic hymn book, with fifty or sixty good hymns selected for their value in developing Christian life and character; a simple catechism, already being taught from manuscript; notes on the Lord's Prayer, the Ten Commandments and the Apostles' Creed; some bi-lingual tracts in French and Arabic, for use in the French colonies; a catechism for immediate use among the Kabyles; and four tracts containing stories which have proved to be very effective among the children.

Concerning these tracts Bishop Hartzell says: "They are sure to be learned by heart, and will be recited far beyond the points of regular missionary visitation. It is in the line of the old Arab method of education. Our Sunday-school scholars and those in the week-day classes have learned by heart the story of the creation and the promised redemption, and chant it after the manner of the traveling Arab minstrels."

The Women of Korea

In Korean thought women are not worth giving names to, so a pastor had to hand out names to those who had joined his church. They found them hard to remember, but they are slowly learning.—*The Evangelical Christian.*

A Word of Appreciation

We wish to thank very heartily the friends who so kindly responded to our request last month and sent copies of missing numbers of MEN AND MISSIONS for our files. We now find that one more number is needed—that bearing date of December 9, 1909. If any reader can supply this without inconveniencing himself it will be most gratefully received.

It is said that the Imperial Statistical Bureau of Berlin has published the averages of death by suicide per 100,000 people among different religious and non-religious sections of the German nation, showing the following ratios: Among Protestants, thirty-one; among Catholics, thirty-seven; among Jews, forty; and among the religionless, especially Socialists, six hundred and five.

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"We can add our testimonial to those of other churches, that the Duplex Envelopes have been thoroughly successful in our School; the children certainly enjoy using them, and our offerings have increased. Of course, ours is a small School, but why should that make any difference?"

MRS. JENNIE E. SCHAAB,
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Feb. 6, 1915

The Pastor of Trinity Ev. Luth. Sunday School of Gowanda, New York, *writes:*

"I am pleased to tell you that our Mission offering has doubled and our offering for ourselves has increased 75%; our attendance is much better."

Feb. 5, 1915 REV. CARL G. HAASS.

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